

The Brooklyn Jewish Center Review

**HAS REFORM JUDAISM
RETROgressed?**

CORRESPONDENCE BETWEEN DR. ISAAC LANDMAN
AND DR. ISRAEL H. LEVINTHAL

**A MASTER OF HEBREW VERSE—
ZALMAN SCHNEIR**

JUDAISM AND DEMOCRACY

A TEAM TO BE PROUD OF

JEWISH NEWS IN REVIEW

MARCH

1939

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THE PALESTINE CONFERENCE — WHAT NOW?

THE collapse of the "Round Table Conference" on Palestine was not entirely unexpected. It was the logical outcome of Great Britain's policy of "muddling through," of yielding to the exigencies of the moment, while at the same time praising the Jews for their spirit of restraint in Palestine, and rewarding the Arabs for their acts of terrorism. It was clearly evident that England was ready to sacrifice the Balfour Declaration, and all its commitments to help the Jews rebuild their national homeland in Palestine, in their desire to win the cooperation of the Arab world in a possible struggle with the totalitarian states.

The Jewish Delegation, which included Zionists, non-Zionists and the ultra orthodox Agudah representatives, was united in its determination to resist every attempt on the part of the British government to create an Independent State where Jews would be reduced to a permanent status of inferiority. They clung tenaciously to the basic principles, namely the right of the Jews to emigrate into Palestine, subject only to the limits of the economic absorptive capacity of the country, and the fulfillment of the obligations assumed by Great Britain under the Balfour Declaration.

With the refusal of the Arabs and the Jews to accept the Government's plans of cooperation, and the subsequent termination of the negotiations, Great Britain has announced its decision to proceed with its own policy, which is subject to ratification by Parliament and possibly also by the League of Nations. The details of this plan have not been revealed in their entirety and publication has been deferred until after Easter. Sufficient information, however, has been published to make us realize that the problem

is far from solved, since the proposed solution would bring new difficulties and complications. The Jews in Palestine are determined to continue with the upbuilding of the homeland, regardless of obstacles placed by the present British Government. The statement of David Ben Gurion to Mr. Chamberlain that the Jews will not cooperate, and that no independent state can be organized without the cooperation of Palestine Jewry, is significant. The Jews may adopt a policy of passive resistance (if the heroic spirit of self-restraint can be continued) until Great Britain will come to realize that their plan is unworkable without the cooperation of Jews. In the matter of immigration, too, the Jews will continue to come to Palestine with or without consent and approval of the Mandatory Power. Great Britain will not find it possible to expel immigrants who arrive at a Palestinian port.

It is, as yet, too early to foretell the course England will finally take. She cannot go back on her word and still complain that Germany breaks promises. In a recent address in which he discussed the Palestine situation, Hon. Alfred Duff Cooper stated that it was of paramount importance that the British Empire make it plain not only to inhabitants of Palestine but to people throughout the world that their policy was not to be deflected one inch by the use of force and methods of barbarism. "In our own interest," he said, "it should be made abundantly clear, if anybody now is beginning to doubt it, that our word is our bond, and that we will carry out what we promised."

Perhaps this time the Government of Great Britain will heed the advice of its former Secretary for War and First Lord of the Admiralty.—J. G.

MOSES GASTER AND ADOLPH BUCHLER — A TRIBUTE

JEWISH intellectual life was greatly impoverished during the past month through the death of two distinguished scholars and outstanding Jews, Dr. Moses Gaster, and Dr. Adolph Buchler.

Dr. Gaster was the more colorful of the two, and his name was far better known. He was the Chief Rabbi of the Sephardic Community in Great Britain, an orator of distinction, a specialist in the field of Jewish folklore, a devoted Zionist and leader in the cause of renascent Palestine. Even those who are not technical scholars are able to enjoy the fruits of some of his researches. It is only a few years ago that the Jewish Publication Society of America issued the two delightful volumes of the "Ma'aseh Book," Jewish tales and legends of ancient and medieval times. Here, even the average reader can get a glimpse into that fascinating field of folk-lore which Gaster's studies so greatly enriched.

The great mass of Jews however, know of Dr. Gaster as the friend of Herzl, and the first great Jew in England to rally under Herzl's banner. For more than forty years he was a valiant champion of Herzlian Zionism. It was in Gaster's home that the first draft of the historic Balfour Declaration was written. Alas, that he had to die with the knowledge that the England he loved was now attempting to betray that very pledge which she gave to the world twenty-two years ago.

Dr. Buchler was the distinguished head of Jews' College in London, the official school for the training of Rabbis in England. Modest and unassuming to a marked degree, he lived a life consecrated to Torah, to the development of Jewish learning. He greatly added to the knowledge of Jewish history and Jewish Theology through a number of scholarly contributions.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

By DR. ISRAEL H. LEVINTHAL

I HAVE received a very interesting letter from a colleague in the Brooklyn Rabbinate, Dr. Isaac Landman of Temple Beth Elohim, in which he comments on one of my recent columns. Because Dr. Landman may express the views of many others, I hope he will forgive me if I will give space here to his letter and also to my reply. I am confident that the readers will be interested in the criticisms and arguments presented by Rabbi Landman, and I hope, too, that they will find interest in the analysis of these arguments submitted in my reply.

Following are both letters:

From Dr. Landman

Dear Dr. Levinthal:

Since I received the December issue of the *Brooklyn Jewish Center Review* I have been wanting to write you concerning the content of your page, "Just Between Ourselves." The drive of many duties and two trips out of town delayed me. The other evening your chat in the *Review* was the subject of discussion at a dinner table (which shows that the written word still has power). I ventured to express my opinions, and was urged by those present to write them to you because it was the consensus that your critical remarks touch a problem not of the Liberal Jews in our community alone, but also, perhaps more so, of the Conservative and Orthodox Jews.

Before getting to the issues involved, however, I ought to correct three erroneous impressions which seem to have been in your mind when you penned that intimate chat with your readers.

First:—It is not a fact that "it was found necessary" for our Congregation and Union Temple to hold joint services. We are making an experiment, which was carefully discussed between the members of the Boards and the Rabbis of the congregations. We surmised that the joint services would attract larger congregations. We were correct. Our congregations, both on Friday evenings and Saturday morn-

ings, have been anywhere from 33% to 50% above the combined congregations when we held our services individually. The phrase "it was found necessary" is nowhere employed in the announcements made by the congregations.

Second:—While you are not entirely in error when you state that "Reform Judaism in this borough is far from making any progress whatsoever," the generalization is too wide, and your "whatsoever" is not at all in accordance with the facts. Both Beth Elohim and Union Temple, as our records show, are holding their own with their own people and are constantly gaining adherents from the groups usually designated as Conservative and Orthodox.

Third:—Your statement: "The trend against Reform Judaism in this borough . . . is further evidenced by the striking fact, that whereas in the last fifteen or twenty years not one additional Reform Temple came into existence, more than a dozen large and successful Synagogues and Centers representing the Conservative school of Jewish religious thought made their appearance" is quite incorrect. The past twenty years witnessed the founding of two new Liberal congregations in the borough; namely, the Progressive Synagogue and the Community Reform Temple.

These three inaccuracies, however, are of minor importance. Granting that two additional Reform Synagogues in Brooklyn during the past twenty years falls far below the measure of expectancy which Liberal Judaism in the borough had a right to hope for, I nevertheless beg to submit that this is no evidence of a trend "against" Reformed Judaism. There is practically *no trend toward* Reform Judaism in Brooklyn; that's true. But the cause lies far deeper than the surface indication as measured in your article. To my mind, the cause is basic to the situation in the religious life of Brooklyn Jewry. It is a problem not for the Reform leadership alone. It is a problem of far more significant import to the Conservative and Orthodox leadership in Brooklyn. And you,

yourself, have stated it in the paragraph I have quoted.

You say that in the last fifteen or twenty years "more than a dozen large and successful Synagogues and Centers representing the Conservative school of Jewish religious thought made their appearance" in our borough; whereas, with the emendation as I have made it, only two Reform Congregations have been founded during the same period. Just what does this disparity as between Reform and Conservatism, in the number of new Synagogues during the past two decades, mean?

Let us look at the situation a little more closely. Before 1920 the Brooklyn Jewish population was approximately one quarter of a million; today it is approximately 1,000,000. This means that during the period when our Jewish community increased by three-quarters of a million souls, the trend towards Conservative Judaism is measured by about a dozen new Conservative Synagogues and Centers.

Obviously, most of the newcomers to our borough must have been religiously Orthodox in their interpretation of Judaism. That I will concede. And I shall concede, if you will, that they have remained attached to Orthodoxy. Measured by the numbers in the Jewish population and by the number of new Conservative Congregations and Centers, the record of Conservative Judaism is certainly not better than that of Reform; very frankly we may say it is worse. It is patent, therefore, that Conservative Judaism lacks appeal for the Orthodox.

I will not say, changing one word, that "the trend is *against* Conservative Judaism in this Borough"; but, "as is evidenced by the striking fact" that in twenty years a dozen or so Conservative Congregations sufficed for a million Orthodox Jews, I may say, quoting you again with a change of one word, "Conservative Judaism in this borough is far from making any progress whatsoever."

Why?

As far as Orthodox Judaism in the borough is concerned, the record is worse still. Indeed, it is appalling, devastating. How many new and flourishing Orthodox Synagogues have been founded during these two decades to serve more than three quarters of a million Jews? I've made diligent in-

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A MASTER OF HEBREW VERSE ZALMAN SCHNEIR

(This article was published originally in the "Philadelphia Jewish Exponent," and is reprinted here by special permission of the publishers.

Schneir is now visiting this country and will lecture at the Brooklyn Jewish Center on April 6th.—Editor)

In the furnace of the true poet's creative imagination, any language can be forged into an instrument for poetic expression. Yet it is commonly acknowledged that as a medium for the poet's art, Hebrew has few peers. Perhaps it is because there are "cataclysmic torrents of emotion compressed in the verbs of the Hebrew language." Hebrew verbs are not mere descriptions of external actions. Inextricably wrapped up with the heart of the verb are the noun and the adjective, and there are often intimately attached to it its subject and object. This quality inherent in the very structure of the language may in part explain the otherwise peculiar phenomenon that of the two distinctly Jewish literatures developed by our people during the last century, the outstanding novelists wrote in Yiddish while the most distinguished poets are to be found among the Hebraists. But had Hebrew not been natively suited for such high purposes, it would have long been perfected by the unbroken chain of inspired singers who from Bible days to our own time used it to give form and body to the music in their souls and the emotions in their hearts. The most unfriendly critics of our Biblical ancestors cannot deny them an unsurpassed genius for poetry, especially for the lyric. Thank God that gift has remained with us through the ages. In our own generation Zalman Schneir has been among those abundantly blessed with that precious gift. He is unquestionably one of the "Titans of Hebrew Verse," of all times.

Schneir is, in the first place, an unsurpassed master of the Hebrew language. He has explored every nook and cranny of it, and exploits with uncanny thoroughness and deftness all the vast resources latent in its vocabulary and grammatical structure. He writes with an amazing richness and exactitude not merely of the emotions of the soul, but of the infinite variety

of natural phenomena, of clouds and forests, oceans and mines, beasts and mettles, machines and landscapes which so frequently form the central themes of his major poetic compositions.

An inexhaustibly fertile imagination and a restless intellectual curiosity supplement his keen and ever alert powers of observation so that Schneir is never at a loss for themes. His works impressively illustrate and vindicate Carlyle's judgment that "the poet can never have far to seek for a subject; the elements of his art are in him, and around him on every hand. Wherever there is a sky above him and a world around him, the poet is in his place." For years Schneir made his home in a small French town, and for most of his life he did not have the stimulation which would ordinarily come with residence in a large or intellectually vigorous Jewish community. Yet he has always thought and written in Hebrew or Yiddish. Nor can his travels, considerable as these have been, in themselves explain the infinite range of his interests and the broad, deep and gushing flow of words, ideas and poems.

Four compact volumes of his works, containing more than eleven hundred pages have already been published. The last of the four brought him the Bialik Foundation Prize for poetry a few years ago. One of these is a volume of most delightful poems for children. Since then, current Hebrew periodicals have carried enough of his writing to fill another substantial volume, and Schneir is now only in his fifty-second year. If in addition, we bear in mind that during these years of poetic productivity Schneir was also one of the most prolific prose writers regularly contributing *belles lettres* to the Yiddish and Hebrew press, we can begin to form a true picture of his astounding intellectual energy. His very appearance, his majestic carriage, penetrating eye, well-carved features, all bespeak alertness, power and an insatiable desire to know all of life, to understand it and describe it.

It would be futile, therefore, to at-

tempt, within the limitations of a brief article, anything like an adequate estimate of his full literary stature. The following paragraphs record only a few of the vivid impressions his poetry made upon one reader.

* * *

Of all the modern Hebrew poets, Schneir is the least opinionated. There is practically nothing of the crusader in him. Though unquestionably devoted to the Zionist cause and anxious for its success, Zionism or even the Hebraic renascence, or the present day Jewish tragedy do not form the main or the most prominent burden of his writings. All are represented in his works. His very existence is, of course, the most powerful argument in behalf of the modern Hebrew revival. But in his written word he preaches no doctrine and champions no cause. He is not as one inspired and carried away by some great faith or glorious vision, whether old or new.

He never denounces the old faiths. He may at times even express regret for their passing. He can write of them, as he does in his masterpiece "Vilna," with infinite tenderness and pathos. But he seeks no strength in them, as he does in his masterpiece, habilitation. He merely records the sad consequences following the demise of the ancient beliefs:

*Alas for the faiths that are dying and dead
While man's faith in himself still slumbers.*

*Though sacred traditions are buried
Nothing has blossomed forth on their graves.*

*Man is afraid. The whole world has been emptied
When the gods died.*

Schneir thus far has not developed or adopted any new faith. He does not, like his equally illustrious older contemporary, Saul Chernichovsky, have faith in man. To Schneir man is but an impotent victim in the power of non-moral forces. Neither life nor death have any real meaning.

*Life and death are both equally two evils
Who covenanted to toy with helpless pygmies
"I will create beings and thou wilt slay them
Thus we'll play a game of slaying and creating."*

This poem, written at the beginning of his career, expresses the attitude which appears to have become more firmly rooted with the passing of the years. He may momentarily display enthusiasm for any one of the conflicting ideals or causes which stir men's hearts but he cannot decide with finality in favor of any one of them. The struggles of these ideals for the control of his soul faces, as it has faced for decades, an exciting and stimulating deadlock. No one with the possible exception of the poet himself, can fully explain the reason or point to the roots of this deadlock. To the outsider it appears that the explanation is to be found, at least in part, in the fact that the inner conflict roused in the soul of the youth who rebelled against the ancient disciplines has thus far remained essentially unresolved.

* * *

Schneir reached adolescence in the traditional Jewish environment of the White-Russian city of Schklow where he was born in 1887. Not only the ceremonials of Judaism, but its ethical standards and religious optimism were deeply rooted in his soul. Then came a period of physical and spiritual wandering. It was comparatively easy to discard the exteriors. But the spiritual conflict between the ethics of Judaism, the ethics of peace, mercy and justice, and the standards of a basically pagan Western Europe with their Nietzschean emphasis upon self-assertion, self-indulgence, power and domination have vied for supremacy in his spiritual and intellectual life though obviously not in his daily practical affairs. Almost every poem which directly or indirectly touches upon this theme displays this ever wavering allegiance to these two irreconcilable viewpoints. The poet reveals his innermost soul most fully in the third poem of his glorious trilogy—"Songs of Destiny." It is devoted to the "Ish ha Ruah." No translation of the Hebrew word "ruah" as used in this title can begin to do it justice. The poem is an attempt to show us the inner

struggles of the man of spirit, intellect, soul—the prophet, poet and dreamer.

*I am that lonely flame
Which warms, but itself remains cold.
Which illuminates the paths for those lost,
But alone wanders aimless and pathless.*

And even as he is a leader who does not know the path, so also is he a teacher who is not sure of his doctrine.

*I am he who rouses hearts to love
But myself am all poison and hate.
With my right hand I mercifully caress the stricken dove,
While my left hand is clenched to strangle it, and violence comes to my lips.*

*"Shame upon me, for always being the maimed and the slain
Never acquiring the eagle's cruel swoop
Never being among the slayers!"
And while I prophesy regarding perfection, and holiness and purity,
Doubt enters my heart's innermost sanctum*

*And light appears meaningless without darkness,
And highly-praised justice needs evil for contrast,
And what can redemption be without slavery?
Who would care to climb a hill without a steep valley below it,
And how can God be envisioned without Satan beside Him?*

He can write with fervor and enthusiasm about the Chalutzim who have rejected every sacred tradition, and at the same time he can warn them that their work will be fruitless because there are none among them tending the sacred flame which alone made possible the existence in the Galuth and the ultimate exodus.

Sensing the approach of the Middle Ages he can call upon Israel to remain true to its mission in life as the exponent of peace and good will. But in the same breath he urges them to be ready. "If destruction is fated . . . if murderous people are determined to crush them"—that they too should throw in their lot with those who are hastening "the world's last sunset."

Be like the destructive acid corroding iron and copper.

Vent your wrath in the wheel, avenge your shame and the shame of your fathers.

Ah — long have you died saintly deaths, and bequeathed the world to the godless.

Abstain from the saintly and holy! Come, learn to be warriors valiant!" (Fein's Translation).

Nor are these conflicting moods to be explained merely as the mutations natural to every human mind. With Schneir they appear to be much more than that. His mind seems so conditioned that it cannot contemplate a proposition without at the same time becoming equally conscious of all the validity contained in its opposite. This attitude has remained unchanged throughout the three decades of his writing.

Indeed a vast portion of his work might be described as an inspired, a tremendously exciting elaboration of the "gentle cynic's" sentiment that "all is vanity." But while the cynic believed that at least the world endures forever and only the generations come and go, modern science has deprived us of that anchorage.

Schneir sees simultaneously, as it were, and with equal vividness, every possible aspect of every subject to which he turns his attention. He is unable to shut any one aspect off from his view. As he concentrates all of his vast intellectual resources upon each one of these different aspects of his theme it takes on such compelling significance and meaning that the poet cannot disregard it. Hence the profuse delineation of detail with which his larger poems abound. Hence also his somewhat lax approach to the matter of form. He is much more anxious to transmit with fullness and exactness what he sees and feels than he is to force his vision and emotion into some preconceived poetic mood.

His extraordinary capacity for noting details and perhaps also his desire to avoid the areas of ethical and philosophic conflict make him pre-eminent as a poet of nature and an observer of all of nature's moods. There are, we dare say, few in any language who have written of nature with the art and love and imagery abounding in Schneir's poems. His complete disregard of conventional morals or traditional ethics attracted attention

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JUDAISM AND DEMOCRACY

OF all the people," wrote Arnold Zweig in 1914, in an essay, entitled "Democracy and the Soul of the Jews," the modern Jews and Americans appear to lack a distinction of classes. Among them, except for the gradations of property and the psychic diversities of individuals, no stratifications of rank exist." But this democratic impulse seems to have existed in ancient times. This does not mean that modern democracy, with its corollary of modern nationalism, existed in those days in a present-day framework; nor does it again imply that democracy is a Jewish creation.

In a description of Philo's conception of democracy, Erich Langstadt tells us that the philosophy of classical antiquity sees in democracy one of the defective polities. "The only philosopher of antiquity to our knowledge," says he, "who stands in contrast to this traditional viewpoint, and seemingly anticipates the view of Rousseau, is Philo. He declares in all places where he speaks of it, that democracy is the best polity."

Philo urges "forsaking as it were that very worst of all evil constitutions, the sovereignty of the mob, and adopting the best of all constitutions, a well-ordered democracy . . ." He upholds the doctrine of isonomy. The new theories of law in Germany reject this hypothesis of equality in law. Lyman Abbott, in his book, "The Rights of Man," in our opinion, oversimplifies matters in his interpretation of world history as a struggle between the Roman view of the world and that of the Hebrews,—the struggle between Roman imperialism and Hebraic democracy. To the former the world exists for the few and the many are the servants of the few; to the latter, the world is made for all, and the few are the servants of the many. "In their (the Hebraic) ideal commonwealth all authority for law was regarded as derived from God, not from the military, and the king was as truly subject to it as was the meanest peasant. His power was strictly limited by the constitution of the commonwealth."

Solomon Gandz in the second volume of the "Monumenta Talmudica," dealing with constitutional law, discusses Hebraic theocracy. There are

By ISIDORE S. MEYER

(Concluding Article)

two views of kingship, says he. The first views the king as representative of God on earth, who is clothed with the divine power of authority. This is the "divine rights of kings" theory of the *ancien régime*. In ancient Israel, however, there was another concept of kingship. According to it, the king is the first servant of God who has been summoned to bring into being, to effectuate and to render dominant, the theocratic polity through a secular power limited by law. The royal power was ruled and defined by the divine law. This was the basis of the Jewish state. It was theocratic and not necessarily democratic in the sense of what we commonly accept as democratic today.

Theocracy, however, is not to be viewed as an antithesis of democracy, and we shall point out later that the theocratic constitution of the Hebrews did act as a guide to the founding fathers of our country. The desire for the Israelites to set up a king was condemned by Samuel. Centuries after, Rabbi Nehorai, in commenting on the verse: "And thou shalt say, *I will set a king over me* (Deut. 17:14)," said that this verse speaks in terms of disapproval of Israel's action, for it is written: "For they have not rejected thee, but they have rejected me, that I should be king over them (I Samuel 8:7)." Yet everyone knows that one can find in the Scriptures whatever he seeks. For example in this country before the Civil War, a rabbi, like so many southern clergymen, justified the institution of slavery on Biblical grounds. The Puritans justified the dethronement of Charles I by referring to the deposition of Saul by Samuel, who acted under God's direction. But on the other hand, English Churchmen like Laud and Sheldon turned to the very same book of Samuel to show that Saul was the Lord's appointed. Figgis pointed out in his work on the theory of the divine right of kings that the Hebrew Scriptures were cited in support of the theory — for was not the king the Lord's anointed? And it was through God's grace that the earthly king ruled. Prof. Salo W. Baron points out

in a recent essay on "Emphases in Jewish History," "while there undoubtedly existed certain democratic forms in many Jewish communities, a great many others possessed decidedly aristocratic, if not monarchical features." The Jews may have had a democracy of common ideals in the practice of Judaism. The Halakah bound every Jew. But this democracy was *non-political*, and the Jews could not escape being molded by the political forms of the various governments under which they lived. For an illustration of this point we can turn to our own times, to the history of Italian Fascism.

Were it not for the recent anti-Semitic accretions of Italian Fascism a Jew in Italy could be a loyal Fascist. Were Mussolini to order the removal of all the books which Jews wrote and of periodicals to which Jews contributed, as has been done in many instances in Germany, he would at the same time remove the works of loyal Italian-Jewish Fascists. For some of the leading Italian Jews gave moral and intellectual support to his movement from the very inception of Italian Fascism. One of the early contributing editors to *Gerarchia* (Hierarchy), the journal of Fascist intellectuals, was Margherita Sarfatti. Her biography of the Duce, which contains a preface by him, has been translated into over eighteen languages. She also contributed to "La Civiltà Fascista," edited by G. L. Pomba. She discusses there "Art and Fascism." And Prof. Gino Arias, recently dismissed, in *Mussolini e il suo fascismo*, with an introduction by Benito Mussolini, writes on the legal reform of the state under Fascism. In contrast to the situation in Germany, where Jews were even forbidden as far back as the formative period of Nazism to attend Nazi meetings, let alone write in favor of Nazi theory, Mussolini, were he to follow the German pattern, would have to throw out of Italian libraries some of the most representative works written in defense of his system of government. This may explain why he declared publicly last September that the world might be surprised by

the Italian leniency towards the Jews, as compared to the German treatment of them. Whether he will live up to this declaration is another question. Politics often forces a man to destroy his best friends. And although one may not favor Fascism as a form of government, it cannot be denied that there have been Jews, who as loyal Italian subjects, played an important role in the rise and defense of Fascism.

Let us now consider the history of democracy in our own country. It is not our aim to discuss at length the democratic leaven that entered into the Declaration of Independence (1776), or into the Constitution of the United States of America (1789). The story of the Mayflower Compact (1620), of the Fundamental Orders of Connecticut (1639), and of the charter of 1644, which made Rhode Island's government one that was to be maintained by the free consent of all, or of a majority—is well-known and needs no repetition. But it is true that the early Puritans in New England were guided by the Hebrew Scriptures in the foundation of their government. The idea of a written charter or covenant (Exodus 34, Numbers 25:10-14, Deuteronomy 5), was based upon the Old Testament's teachings and upon the English tradition of common and corporation law. The early colonists, as God's elect, believed that the English king too was like the king in the Hebrew theocracy. He must rule within the bounds of a covenant of divine law. The Declaration of Independence, in addition, goes back to such concepts as the laws of Nature and of Nature's God. Men are endowed by their Creator with certain inalienable rights, among which are "Life, Liberty and the pursuit of Happiness." Government derives its powers and rights through the consent of the governed, and "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

One of the chief text-books of the founders of our government, one which occupied a prominent place in the libraries of Franklin, Adams, Jefferson, and many others of our scho-

lars, statesmen and divines, was, according to Oscar S. Straus, in his "Origin of Republican Form of Government in the United States of America," Algernon Sidney's "Discourses Concerning Government." Sidney, whose work we shall discuss at length, himself favored a republican form of government. After an unfair trial for treason, he was executed in the Tower of London on Dec. 7, 1683 by Charles II. The "Glorious Revolution" came in 1688.

In advocating a republican form of government, Sidney turned to Jewish precedents. He referred to Hebrew Scriptures, to Philo, Josephus, Abarbanel and Maimonides. We have already cited Philo's view of democracy. Josephus, in looking askance at Jewishish kingship, was doubtlessly motivated by his times and by his own political views, which favored Roman hegemony. In his "Antiquities" (Book IV, ch. VIII, par. 17) he speaks of the polity set by Moses:

"... for you need no supreme governor but God. But if you shall desire a king, let him be one of your own nation; let him always be careful of justice and other virtues perpetually; let him submit to the laws and esteem God's commands to be his highest wisdom; but let him do nothing without the high priest and the votes of the senators; let him not have a great number of wives, nor pursue after abundance of riches nor a multitude of horses, whereby he may grow too proud to submit to laws. And if he affects any such things, let him be restrained, lest he become so potent that his state be inconsistent with your welfare."

No dictator today could subscribe to such limitations.

When Josephus speaks of Samuel's being entreated to give the people a king (ibid, Bk. VI, ch. III, par. 3) he tells us: "... and (they) entreated him, to appoint some person to be king over the nation, and avenge them of the Philistines who ought to be punished for their former oppression. These words greatly afflicted Samuel, on account of his innate love of justice, and his hatred of kingly government, for he was very fond of aristocracy, as what made men that used it of a divine and happy disposition."

Samuel criticized the people for requesting a king. Says Josephus: (ibid, Bk. VI, Ch. V, par. 6): "... You have been guilty of great impiety

against God, in asking you a king... What madness therefore possessed you to fly from God, and to desire a king? —yet have I ordained him for a king whom he chose for you. However, that I may make it plain to you that God is angry and displeased at your choice of kingly government . . ."

Maimonides, in his "Laws on Kings" in the *Yad ha-Hazakah* states that Israel was, through a positive commandment, made to appoint a king upon their entrance into Palestine. Sidney wished to emphasize the fact that a true king too may be judged in accordance with the law, and he cites Maimonides' commentary on the *Mishna* (in the Latin translation by Surenhusius):

"Sed reges ex stirpe Davidis iudicabant et judicabantur, quia illi Legem intelligebant, et humilitas non erat mala in oculis eorum, submittentes se Legi Dei. . ."

("But the kings of the house of David judge and are judged because they know the Torah and humility and submission to the words of the Torah is not evil in their eyes for their kingdom is in accordance with the Torah.")

Don Isaac ben Judah Abarbanel, Spanish exile, who died in Venice in 1508, in his commentary on Deuteronomy 17:15, points to the advantages of a republic over a monarchy. He advocates the rule of the majority: "It is more likely that one man should trespass, through his folly, or strong temptations or anger (as it is written: 'the wrath of a king is as messengers of death') than that many men taking counsel should trespass. For if one of them turns aside from the right path, the others will protest against him." He favors the administration by judges, temporary rulers who are elected, and he reflects his admiration of the republican form of government of the Italian city-states, such as Venice and Florence, thus reflecting as it were his own experiences under the Spanish ruler, Ferdinand, and later under the Venetian Republic.

Abarbanel adds: "All this proves that the existence of a monarch is not necessary; nay, it is harmful, and is a great danger."

We can thus readily understand why Sidney referred to Philo, Josephus, Maimonides and Abarbanel. But let us see what his views on the Hebraic polity were. One finds in his work

(Continued on page 22)

A TEAM TO BE PROUD OF

By BEN GOLDBERG

THERE are any number of pleasant tasks this writer can think of doing, and one of the most enjoyable of these is reporting on the activities of the Brooklyn Jewish Center basketball team during the season 1938-39.

At the start of the campaign prospects for another good season at the Center were bright, but few foresaw the uncommon success Coach Sammy Schoenfeld and his charges were to enjoy.

The team got off to a fine start, winning ten games in a row, but suffered its first setback by the strong Ohrbach team by a three-point margin. Shortly thereafter Irwin Witty, one of the team's outstanding veterans, left to assume a post in Chicago, and it appeared as though the team might go into a decline.

What made the future appear even darker were the injuries to Sidney Rabinowitz and George Roberts, both coming within a fortnight. Sidney suffered a torn ligament of the thigh while George fractured a wrist.

Yet in the face of these handicaps, enough to discourage most teams, the Center quintet continued its spirited, aggressive playing which finally won for it the Kings-Queens County A.A.U. championship. As this issue of the *Review* goes to press, the Schoenfeld team is engaged in the heated battle for the Metropolitan A.A.U. championship, and only a sensational upset is expected to keep our boys from gaining the much-sought laurels.

At the close of the regular season, the record of the team was 28 victories in 35 games against the strongest and toughest club competition in the city. No other institution in the metropolitan area faced the opposition the Center did, and no other institution equalled the impressive record of B.J.C.

Among the powerful teams that fell before the high-scoring Center shooters were Union Temple, last year's Metropolitan champion, which was defeated twice in a home-and-home series, Local 102 of the I.L.G.W.U., which won the Bronx-Manhattan County championship, Eighth Ave. Temple, St. John's University Fresh-

men, Hebrew Educational Society, Effert A.A., Hudson County champion, Foley A.A., Westchester title-holder, Jewish Community House of Bensonhurst, and many other quintets.

The Center team, in the Kings-Queens County A.A.U. tournament, marched through to win four impressive games, defeating in sensational style Central Y.M.C.A., J.C.H. of Bensonhurst, Eighth Ave. Temple and Hebrew Educational Society. A crowd of 1,500 people witnessed the county final against H.E.S., the B.J.C. boys staging a whirlwind attack to score with ease.

The lone black mark against the Center's record for the season is three defeats administered by the Ohrbach A.A. Each game was a close-fought battle, with the New Yorkers emerging triumphant only in the last few seconds of play.

However, with Sid Rabinowitz back in action, Center is fervently awaiting a chance to meet Ohrbach again in the Metropolitan tournament, and if and when these teams meet the Center boys will be fighting for more than just victory.

Members of the team have had more than their share of honors through their redoubtable feats on the court. Irwin Schneider and Rabinowitz were named members of the American team which toured South America last year. Max Tischler won a silver medal presented by the *Brooklyn Eagle* for outstanding playing ability, character and sportsmanship during the County tournament. And all the players captured handsome gold A.A.U. medals, emblematic of county diadem.

In addition, Brooklyn Jewish Center practically monopolized most of the honors in the *Brooklyn Eagle's* All-County teams, having three players chosen on the first team, one on the second, and a fifth winning honorable mention.

Tischler, Schneider and Dave Gotkin were honored with first team selections. Izzy Katz was placed on the second team, and Rabinowitz given honorable mention. The selector of the teams made special mention of the fact that Rabinowitz undoubtedly



Max Tischler

would have received better recognition but for the fact that he returned to the game late in the tournament because of the slow recovery of his leg injury.

Time and again the Center doors were reluctantly closed to the public this season, the limited capacity of the gymnasium proving inadequate to seat the many spectators who came from far and near to see the Center team in action.

Thus had the fame of the Brooklyn Jewish Center basketball team spread this year. It is safe to say that B.J.C. is the outstanding institutional team in the metropolitan district, and indeed one of the greatest quintets of its kind in the country.

Coach Sammy Schoenfeld, the members of the team, the basketball committee and everyone else connected with the club, deserve the greatest applause and heartiest congratulations "for work well done."

JEWISH NEWS IN REVIEW

By LESTER LYONS

FOllowing the Arab-Jewish Conferences in London looking toward a settlement of the Palestine problem, the British government is said to be considering the establishment of an independent state in Palestine, neither exclusively Arab nor Jewish but possibly Federal. The plan contemplates a minority status for the Jews in Palestine and restriction of sales of land to the Jews. Jewish immigration into Palestine would be limited to 75,000 for the next five years.

That British public opinion overwhelmingly favors the establishment of a Jewish National Home in Palestine is the conclusion of a survey made by the British Institute of Public Opinion founded in 1936 by George Horace Gallup. Sixty per cent of those who were polled stated that it was desirable for Great Britain to continue its policy of settling Jews in Palestine; fourteen per cent answered in

HOW JEWS CONTROL U. S. BANKS

In answer to Nazi propaganda that Jews control banking in the United States, the Research Bureau of the B'nai B'rith reports after an intensive survey that only six-tenths of one per cent of bank stocks are in Jewish hands.

the negative, and the remaining twenty-six per cent stated they had no definite opinions on the subject. The *News Chronicle*, which published the result of the survey, states that the abandonment of the Balfour Declaration would produce unfortunate results. The *Manchester Guardian* warned the British government not to betray the Jewish people, observing that the establishment of an independent Arab state in Palestine at present would constitute a betrayal of the Jewish national home policy, which is an international obligation.

Col. J. C. Wedgewood, Member of Parliament, has urged the Jews of Palestine and America to offer strenuous resistance to the proposal of the

British government, terming it "one more proof that the government gives way only to force."

In this country both the press and public opinion are strongly aroused by the reported attempts of the British government to repudiate its obligations under the mandate for Palestine. A statement signed by seventeen United States Senators and issued through the American Zionist Bureau expresses the hope that "the spirit and the letter of the Balfour Declaration be preserved in all its integrity." The statement declares: "Palestine, too, presents to the world an example of a new and enlightened social order in the Near East. Our faith in the ability of the Jewish people to reconstruct there a life of dignity and permanence for themselves and for the many thousands more who are but awaiting the opportunity and permission to enter, is being fully vindicated."

The Department of State of this country has informed the United Palestine Appeal that this government intends "to give full and appropriate consideration" to the Palestine problem and that "we have kept constantly before the British government the interest which our people have in Palestine and we have every reason to believe that that government is fully aware of public opinion on the matter in this country."

The Senate of the Hebrew University, appealing "to the conscience of the world," issued a manifesto expressing the determination of the Jews in Palestine not to accept the authority of the proposed Arab state. The manifesto declares that "the Jews of Palestine have no wish to dominate the Arabs; but they will never accept domination by the Arabs." Special interest attaches to the manifesto because Dr. Judah L. Magnes, president of the University, previously espoused a policy of conciliation toward the Arabs, having only last November put forward a plan for fixing the Jewish population in Palestine at 40% of the Arab population.

In the midst of the British-Jewish-

Arab conference, the Jewish National Fund purchased 11,500 dunams of land in Palestine.

* * *

The Reich building department has forbidden all religious bodies to purchase the sites of burnt-down synagogues. This prohibition, says the

CITED FOR HONORS!

Although the local Jewish community in Moose Jaw, Saskatchewan, is composed of fewer than 25 Jewish families, \$31,000 was raised by these Jews for the relief of German refugees and Youth Aliyah. The collection of this very large sum was made possible by the readiness of the contributors to adopt a self-imposed tax based upon income.

London *Jewish Chronicle*, follows the discovery that Catholics in Bavaria were making efforts to purchase the synagogue sites in order to keep them for the Jews and place them at their disposal whenever they might be in a position to restore these places of worship.

* * *

Eight hundred and eighty Jews, including 142 women, have recently been sent to prison hospitals from concentration camps in Germany. They are suffering chiefly from frost-bitten hands, feet, ears and noses as a result of their exposure to the cold. In the Daschau Concentration Camp

REMBRANDT PROSCRIBED

Rembrandt has come under the condemnation of the German art critics and art authorities. Rembrandt was not a Jew, but because he lived in the Amsterdam Ghetto and painted Jews, and because he was a friend of Jews, he is not considered as worthy or talented.

there is also a severe epidemic of influenza.

* * *

The first anniversary of the "grab of Austria" saw the exile of thousands of foreign Jews from Italy who were left to wander about in the Alpine no-

man's land, exposed to the severe cold and snows in the mountain passes where they were hiding.

Similarly, the sudden predatory extension of Hitler's domain over Czechoslovakia has brought untold misery to over 400,000 Jews. The increase in numbers of the victims of dictatorial rapacity and cruelty and the heart-rending movements of refugee populations from one land to another have made it superhumanly difficult for the

PURIM CELEBRATED BY BAPTIST CHURCH

The Sanctuary Choir of the Central Baptist Church of Hartford, Conn., presented an original musical drama of the story of Esther, the heroine of the Purim narrative. In explaining the purpose of the presentation, the pastor said: "It is particularly appropriate that the story of Esther should be given at this time because of the similarity of the situation that she faced then to the persecution of minority groups, especially the Jew in our day. March 5th was selected as the date for presenting the drama because it is the date of the Feast of Purim, which commemorates the deliverance Queen Esther brought to the oppressed in her day."

Evian Committee and other humanitarian agencies to cope with the distressing and urgent demands of these homeless people.

* * *

On her first visit to this country the Marchioness of Reading, chairman of the British Section of the Palestine Foundation, declared that "the entire Jewish population of Germany will be wiped out "unless the nations that stand for freedom and democracy act quickly. Lady Reading said that the refugee situation in Europe was "tragic beyond all words."

* * *

Both the American Federation of Labor and the Congress of Industrial Organizations have approved proposed legislation sponsored by Senator Wagner which would permit the entry into this country of at least 10,000 refugee children of all denominations from Greater Germany under the supervision of the Quakers' Relief Organization.

* * *

The government of Guatemala has agreed to admit Jewish immigrants whose relatives reside in that country,

on condition that they engage solely in agricultural pursuits and refrain from entering business.

* * *

In the presence of a distinguished committee representing all faiths, Gen. Hugh S. Johnson presented to President Roosevelt at the White House the 1938 *American Hebrew* Medal for outstanding service in promoting better understanding between Jews and Christians.

In accepting the medal the President replied: "I am proud to receive this award. And I like the broad spirit of good will which prompts the bestowal."

* * *

With the general purpose of increasing devotion to one's faith and respect for that of others, leaders of the Catholic, Jewish and Protestant faiths have recently sponsored a number of Good Will and Interfaith meetings in several cities.

The radio is also being extensively utilized as an effective instrument for spreading understanding and good will among the three major faiths of the country. The Inter-Faith Group of New Haven is the newest recruit to the ranks of Good-Will movements throughout the country already on the air for this purpose.

* * *

The Brooklyn Jewish Center sponsored a novel and significant interfaith good will meeting on March 13, when the women of the Sisterhood acted as hostesses to a group of representatives of the ladies auxiliaries of three local churches. The program presented had been planned to create a better understanding of the religious symbols and customs associated with the synagogue. All the guests expressed their appreciation of the fine spirit of fellowship and cooperation which marked the event.

* * *

A volume which will answer the charges of propaganda of anti-Semites is being prepared by noted Gentiles who are members of the League of American Writers. The proceeds are to be used to help refugee writers.

* * *

The Passover Holidays week, which begins April 4th, has been designated "Jewish Palestine Pavilion Week." A concerted effort will be made to raise the additional funds needed to complete the Jewish building at the New York World's Fair. This structure,

designed in the Mediterranean tradition, and consisting of a group of buildings in which Palestine materials will be used, will have ten exhibition halls dedicated to the various aspects of Jewish life in the Holy Land today. A special hall in the Pavilion will house a significant attraction entitled "The Holy Land of Yesterday and Tomorrow."

* * *

As a member of the National Committee of 100 of the Union of American Hebrew Congregations, Eddie Cantor has volunteered to speak on "Service to Democracy and Judaism" during the Layman's tour of more than 300 cities in the United States and Canada. Sponsored by the committee the tour will enlist the efforts of outstanding American Jews from all parts of the country.

* * *

The only presently-living Jew who fought in the Civil War as a soldier was honored recently in New York City. This veteran, Daniel Harris, who is 93 years old, is the one survivor of the 8,000 Jews who fought in the Civil War. Harris, at 17, enlisted in the Navy and served on the famous battleship, "Old Ironsides."

* * *

A movement to bring to America the culture of exiled Jews has been planned by the Hebrew Union College in Cincinnati. A "Jewish College of Exile," which will admit exiled professors and scholars from all countries closing their doors to the Jews is to be part of the Hebrew Union College. It is believed that this project will help strengthen the American

COUGHLIN'S PRIESTLY OPPONENT

In an endeavor to counteract the influence of Father Coughlin's anti-Semitic propaganda, Father William S. Kiernan, of Bayonne, New Jersey, is making weekly broadcasts over WEVD. The theme of Father Kiernan's talks is that Coughlinism is antithetic to true Americanism and is calculated to destroy it.

spirit of democracy and encourage among Jews all over the world a feeling of devotion to their faith.

* * *

That scientists should be politically
(Continued on page 19)

BROOKLYN JEWISH CENTER REPORT FOR 1938 - PART 2

SUMMARY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES

FRIDAY NIGHT LECTURES AND SERVICES

"1938—Jewry Marches On" — by Rabbi Mordecai Lewittes—January 7, 1938.

"The Jewish Ideal of the Family Life" — by Rabbi Levinthal—January 14, 1938.

"The First Commandment — The Essence of the Jew's Conception of God"—by Rabbi Levinthal—January 21, 1938.

"What is the Meaning and Function of Religion"—by Rabbi Levinthal January 28, 1938.

"Life in Palestine at the Present Time"—by Goldie Myerson — February 4, 1938.

Special services in honor of Dr. Levinthal's 50th Birthday. Rabbis Elias L. Solomon and Joseph Miller, speakers—February 11, 1938.

"Jews in the European Cauldron"—by Marvin Lowenthal—February 18, 1938.

"Have Jews a Martyr Complex?" — Rev. Dr. Louis I. Newman—February 25, 1938.

"Chaim Nachman Bialik"—by Rabbi M. H. Lewittes—March 4, 1938.

"Do Jewish Job Seekers Face a Christian World?" — by Rabbi J. X. Cohen—March 11, 1938.

The Purim Story—the Jewish Challenge to the Hamans of all Ages"—by Dr. Levinthal—March 18, 1938.

"Wickedness Triumphant—Is it the End of Civilization?" — by Rabbi Levinthal—March 25, 1938.

"The Hidden Lincoln"—by Emanuel Hertz—April 1, 1938.

"Fifty Years of American Judaism"—by Rabbi Levinthal—April 8, 1938.

"Will Britain of Today Betray Britain of Balfour"—by Rabbi Levinthal—October 28, 1938.

"Jewish Life in Palestine Despite the Terror"—by S. A. Orlans—November 4, 1938.

"Benjamin Cardozo and Claude Montefiore — Two Great Jews—An Appreciation and Evaluation" — by Rabbi Levinthal—November 11, 1938.

"A New Voice in Hebrew Literature"—by Rabbi Mordecai H. Lewittes—November 18, 1938.

"What Nazi Germany Reveals to the World"—by Rabbi Levinthal — November 25, 1938.

"European Jewry—What of its Future?" — by Rabbi Jacob Tarshis—December 2, 1938.

"Democracy and Life: What Life Would Mean Were Democracy to Disappear" — by Rabbi Levinthal — December 9, 1938.

"The Crisis of the German Refugees"—by Dr. Joseph Billikopf — December 16, 1938.

"The Significance of Chanukah For Our Day"—by Rabbi Levinthal—December 23, 1938.

"The Jewish Situation at College" — December 30, 1938—Harold Jaffe, Stanley Herzfeld, Daniel B. Posner, Roslyn Kramer.

SABBATH MORNING SERVICES

Rabbi Levinthal on the Weekly Portion of the Torah.

HOLIDAY SERVICES

Purim Services—Reading of Megillah—March 16, 1938.

First Day of Passover—Rabbi Levinthal, speaker—April 16, 1938.

Second Day of Passover — Rabbi Levinthal, speaker—April 17, 1938.

Seventh Day of Passover — Rabbi Levinthal, speaker—April 22, 1938.

Eighth Day of Passover—Maurice Samuel, speaker—April 23, 1938.

First Day of Shevuoth—Rabbi Levinthal—June 5, 1938.

Second Day of Shevuoth — Rabbi Levinthal—June 6, 1938.

Silchoth Services — Rev. Samuel Kantor assisted by the Oscar Julius Choir—September 17, 1938.

First Day of Rosh Hashonah — "The Beast is the Divine in Man"—September 26, 1938.

First and Second Days of Rosh Hashonah. Auditorium. Mr. Benjamin Hirsh, speaker.

Second Day of Rosh Hashonah — "A Program for a Jewish Life" — September 27, 1938.

Shabath Shuvah — Rabbi Levinthal — New Year Sermon to children — October 1, 1938.

Kol Nidre Services — "The Jews Real Strength Against a World of Brute Force"—October 4, 1938.

Kol Nidre Services—Auditorium—Mr. Hirsh, speaker—October 4, 1938.

Yom Kippur Services — "The Importance of Living and the Art of Dying—Rabbi Levinthal—October 5, 1938.

Yom Kippur Services—Auditorium — Mr. Benjamin Hirsh, speaker — October 5, 1938.

First Day of Succoth—Rabbi Levinthal, speaker—October 10, 1938.

Second Day of Succoth — Rabbi Levinthal, speaker—October 11, 1938.

Shemini Atzeres—Rabbi Levinthal, speaker—October 17, 1938.

Rev. Dr. Israel H. Levinthal, Rabbi Rev. Samuel Kantor, Cantor Rev. Meyer Rogoff, Sexton

MONDAY NIGHT FORUMS

"Should Youth Have a Philosophy of Life"—Dr. Albert Brandt, January 3rd.

"Roosevelt: Present and Future"—Oswald Garrison Villard — January 10th.

Debate: "Japan vs. China"—Gen. V. A. Yakhontoff and Siegfried Linstrom—January 17th.

"Jews and Christians—Their Common Stake in a Troubled World" — Rev. John Haynes Holmes—January 24th.

"Moral Dilemma of Liberalism" — Ludwig Lewisohn—January 31st.

"World Jewish Crisis"—Isaac Don Levine—February 7th.

"Towards a New Philosophy of Life"—Dr. Harry A. Overstreet — February 14th.

"Why Be Afraid"—Vicki Baum—February 28th.

"Economic Backgrounds of International Affairs"—Johannes Steel — March 7th.

"World War from Spain to China"—Anna Louise Strong—March 14th.
 "The Jew Faces the Modern World"—Rabbi Solomon Goldman—March 21st.

"On Behalf of Democracy"—Alexander Kerensky—March 28th.

"Fighting the Plague of Syphilis"—Dr. Israel Weinstein—April 4th.

"Can Democracy Survive in a Fascist World"—Rev. Dr. Stephen S. Wise—October 24th.

"What Have We Learned from the Depression"—Prof. Scott Nearing—November 7th.

"Women Under Fascism"—Phyllis Bottome—November 14th.

"Thomas Mann—One Nordic Who Understands"—Maurice Samuel—November 21st.

"Jewish Contribution to World Drama"—Henry W. Longfellow Dana—November 28th.

"The Crisis in American Civilization"—Dr. Will Durant—December 5th.

"Developing Human Relationships"—Prof. Fritz Wittels—Dec. 12th.

"Labor's Fight for Power"—George Sokolsky—December 19th.

"The World Since Munich"—Dr. Albert Brandt—December 26th.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 9 P.M., Miss Lillie Rubee, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Irene Bush, Instructor.

Hebrew D—Every Thursday at 9 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. E. M. Edelstein and Mr. M. Halevi, Instructors.

Talmud A.—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

The Bible as Literature—Every Thursday at 8 P.M., Mr. Louis J. Gribetz and Rabbi Louis Hammer, Instructors.

History of Religion—Every Tuesday at 8 P.M., Mr. Abraham Spiro, Instructor.

Rabbi Israel H. Levinthal, Director

CLUB ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 years and fe-

male over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years and girls 17 to 20 years.

Inta-League—Boys 17 to 18 and girls 16 to 17 years of age.

Hakoach Club—Boys 15½ to 17; girls 14½ to 16.

Center Club—Boys 14 to 15½ and girls 13½ to 14½.

Maccabees—Boys 12½ to 14 years of age.

Vivalets—Girls 12 to 13½ years.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years of age.

LECTURE COURSES

Under the joint auspices of the Forum and Education Committee and the W.P.A. Adult Education Project of the New York Board of Education, several lecture courses are given.

"Psychology of Personality Adjustment" by Mr. Litwin—Tuesday evenings.

"Contemporary English Literature" by Mr. Kaplan—Wednesday evenings.

HEBREW EDUCATION COMMITTEE

(a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

(c) Religious School

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

(e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

(f) Consecration Group of Girls

Sunday morning 10-12 P.M.

(g) Post-Consecration Group of Girls

Once every two weeks on Tuesday evening.

Faculty

Rabbi Israel H. Levinthal, Principal
 Mordecai Halevi, Head Instructor.

E. M. Edelstein

Mrs. E. M. Edelstein

Benjamin Hirsh
 Berenica Grayzel, Secretary
 Rabbi Mordecai H. Lewittes,
 Principal Sunday School

YIDDISH LECTURES

An evening of Humor, Song and Music—January 30th. Dr. A. Asen, Chairman—Dr. A. Mukdoni, dramatic critic; Abraham Reisen, lyric poet; Jacob Fishman, editor of *Jewish Morning Journal*; Dr. L. Fogelman, President of J. L. Peretz Verein; Dr. S. Simon and Mr. Jacob Krepliak of the Yiddish Pen Club of America; Mani Lieb, poet; Yehuda Bleich and Jacob Bergrin in readings from "Der Lebediger"; Musical program by Isador Savitt, singer; Dorothy Siegel, cellist; Sholom Tanin, singer.

Chassidic Evening—February 27th—Dr. A. Asen, Chairman. Mr. D. L. Mekler of the *Jewish Morning Journal*, speaker on "Song, Dance and Legend in Chassidism"—Mr. Menasche Unger of the *Jewish Day*, on "The Meaning of Chassidism for the Modern Man." A program of Chassidic songs by Rev. Samuel Kantor. Musical program: Mr. Isador Savitt, singer; Mr. Alexander Koltin, violinist.

Yiddish Lecture and Entertainment in conjunction with the Yiddish Scientific Institute of Vilna—March 13th. Speakers: Dr. Raphael Mahler, Dr. Jacob Shatzki and Mr. N. Feinerman. Dr. A. Mukdoni, chairman.

An Evening of Poetry, Dance and Song—March 27th. Poets: Mani Lieb, Naphtale Gross, A. Nisensohn, Sarah Reisen, Bertha Kling, B. Botwinick; Min Zahava, dancer; Mr. Senitzki, violinist; L. Baron and Vera Rosanka, dramatic sketches.

An Evening of Jewish Humor—April 10th. Characterizations by Mark Schweid, actor and poet.

Literary and Social Evening—May 22nd. Devoted to noted Yiddish writer, Mr. Rubin Granowsky, celebrating forty years as writer.

SISTERHOOD ACTIVITIES

Installation and Tea—January 10th—address on Eastern European Lands by Mrs. David Rosenstein; current events by Mrs. I. H. Levinthal.

Meeting—February 14th—Book review by Mrs. Louis N. Jaffe on "The Trumpet of Jubilee" by Ludwig Lewison.

Theatre Party—"Shoemaker's Holi-

day"—March 9th.

Meeting—March 14th—talk on the history and ceremonies of Purim by Miss Irene Bush; Mrs. Shephard J. Goldberg, speaker on "Jewish Life in Poland"; a display in metalcraft by Miss Fannie Reiff.

Participation in "Home Day" Bazaar—March 15th.

Meeting—April 11th—Mr. Louis J. Gribetz, speaker on "The Influence of the Bible Upon Civilization"; Mrs. Mortimer Schwager of the National Council of Jewish Women, speaker; Miss Lillian Zahn, songstress.

Meeting—May 6th—reading by Mrs. Jacob A. Fortunoff on "Mothers Day" based on Sholom Asch's "Mother"; Miss Jean Barondess, speaker on "Needs of the Jews in Europe"; Mrs. H. J. Drexler, poetic reading.

Dutch Supper and Bridge—May 15th.

Meeting—October 3rd—Miss Lillian Rubee on "The Significance of the Holidays"; Miss Beatrice Klein, vocal selections.

Mother - Daughter Luncheon and Fashion Show—October 26th.

Choral Group—November 8th, first meeting; group meets every Tuesday morning at 11 A.M.

Meeting—November 14th—Miss Ethel Drexler, vocalist; review of Jewish current events by Mrs. Morton Klinghoffer.

Meeting—December 12th—Book review by Mrs. William I. Siegel.

MISCELLANEOUS SOCIAL ACTIVITIES

Annual meeting of the Center—January 20th.

Production of "Bill of Divorcement" by Center Players—January 30th.

Testimonial Dinner to Dr. Levinthal in celebration of his 50th Birthday—February 13th.

Production of "The Mikado" under auspices of Federal Theatre and Social Committee—February 16th.

Recital by Dvora Lapson—February 21st.

Membership Social Meeting and Bridge—February 23rd.

Dance and Entertainment by Young Folks League—March 5th.

Purim Party and Entertainment given by Maccabees and Vivalets—March 12th.

Membership Social Meeting and Purim Festival—March 16th.

Children's Purim Dinner of Hebrew and Sunday Schools—March 20th.

Young Folks League Cocktail Party and Dance—March 20th.

Marionette Show for children—"Hansel and Gretel"—April 18th.

Puppet Show under auspices of Iriah—April 19th.

Membership Social Meeting—April 20th.

Production of "Awake and Sing" by Center Players—April 23rd.

Young Folks League Surprise Party and Dance—May 12th.

Closing Sunday School Exercises—May 29th.

Vaudeville Show under auspices of Federal Theatre and Social Committee—May 26th.

Membership Social Committee and Strawberry Festival—June 1st.

Young Folks League Cocktail Party and Dance—June 2nd.

Vaudeville Show under auspices of Federal Theatre and Social Committee—June 15th.

Roof Dance by Hakoach Club—June 23rd.

Closing Exercises of Hebrew School—June 23rd.

Moonlight Dance and Party by Young Folks League—June 28th.

Young Folks League Meeting and Election of Officers—Sept. 22nd.

Young Folks League Yom Kippur Dance—October 5th.

Membership Social Meeting—Oct. 11th.

Simchas Torah Dinner and Dance—October 18th.

Opening Rally Institute of Jewish Studies for Adults—October 25th.

Membership Social Meeting and Election Returns—November 8th.

Young Folks League Party and Dance—December 8th.

Metropolitan Opera House Concert—December 11th.

Chanukah Puppet Show for children—December 18th.

Membership Social Meeting and Home Talent Night—December 20th.

Vacation Hop of the Inta-League—December 27th.

Welcome Home Dance of the Junior League—December 28th.

New Year's Eve Dinner and Dance—December 31st.

CENTER ACADEMY

A Progressive Elementary School combined with a fundamental education in Hebrew and Jewish culture. Hours 8:45 A.M. to 3:15 P.M.

Mothers' Luncheon—January 25th.

P.T.A. Meeting—February 8th—Mr. Melvin Fagen, speaker on "The Future of the Jewish Youth in Industry and Profession."

Theatre Party—"Our Town"—March 7th.

P.T.A. Meeting—March 8th—speaker, Dr. Gertrude Hildreth, psychologist, on "Learning the Three R's—A Modern Interpretation."

Children's Purim Celebration—March 17th.

Tea Party and Children's Bazaar—April 6th.

P.T.A. Meeting—May 24th—Mrs. Ruth Conn, dramatic reading.

Commencement Exercises—June 15th.

P.T.A. Meeting—October 19th—election of new members of Board of Trustees.

P.T.A. Meeting—November 16th.

P.T.A. HEBREW SCHOOL

Bon Voyage Reception to Mrs. J. Serbin-Beder—February 9th.

Meeting—March 23rd—Mr. Benjamin Hirsh, speaker on "Palestine in the Hebrew Curriculum."

Meeting—May 11th—Mr. Mordecai Halevi, speaker.

Meeting—Nov. 2nd—Mr. Mordecai Halevi, speaker.

PHYSICAL TRAINING COMMITTEE

Basketball Games

B.J.C. vs. Jewish Community House of Bensonhurst—January 2nd.

B.J.C. vs. Trupin A.C.—January 16th.

B.J.C. vs. Ohrbachs—January 26th.

B.J.C. vs. Elizabeth Y.M.H.A.—February 19th.

B.J.C. vs. Ohrbachs—Feb. 27th.

B.J.C. vs. Brooklyn College—March 13th.

B.J.C. vs. Williamsburg Y.M.H.A.—October 23rd.

B.J.C. vs. Foley A.C. of Tarrytown—October 30th.

B.J.C. vs. Washington Heights Y.M.H.A.—November 6th.

B.J.C. vs. Ohrbachs—November 13th.

B.J.C. vs. New Haven J.C.C.—Nov. 20th.

B.J.C. vs. Hebrew Educational Society—November 27th.

B.J.C. vs. Newark Y.M.H.A.—Dec. 4th.

B.J.C. vs. 8th Ave. Temple—Dec. 10th.

B.J.C. vs. 92nd St. Y.M.H.A.—December 18th.

BROOKLYN JEWISH CENTER ACTIVITIES

CONCLUDING FRIDAY EVENING SERVICE THIS FRIDAY NIGHT, MARCH 31st

The closing late Friday night services for this season will be held tonight, March 31st at 8:30 o'clock when we shall have our special youth service dedicated to the young people of the community. Mr. Eleazar Lipsky, the son of the well known Zionist leader, Mr. Louis Lipsky, and president of the Masada, the youth Zionist organization of America, will speak on the subject, "Palestine and the Jewish Youth." Mr. Augustus Loeb, a member of this year's graduating class of the Jewish Institute of Religion in New York will speak on the subject, "The Synagogue and the Jewish Youth."

We hope that many of the young people of our Center and community will attend this service, and we trust, too, that many of the members will come to listen to a discussion of the work that faces our young people today. Rev. Kantor will lead the congregational singing.

PASSOVER SERVICES

The Passover services will be held in our Center synagogue on Monday and Tuesday evenings, April 3rd and 4th at 6:15 and Tuesday and Wednesday mornings, April 4th and 5th, at 8:30 o'clock. Rabbi Levinthal will preach both on Tuesday and Wednesday mornings on the significance of the festival and Rev. Kantor will officiate on both days. We hope that many of the members will worship with us during these festival days.

Services for the first born son will be held on Monday, April 3rd, at 7:30 A.M. and 8:30 A.M.

SUNDAY SCHOOL NOTES

Over \$25 for Palestine Pavilion tickets have been collected by the Sunday School students. Purim proved to be a gala day, what with the Megillah reading at night, a magician at the assembly in the morning and a banquet in the afternoon.

Stories heard in the past month at the weekly assembly included "Hillel," "Solomon and the Bees," and "Shomerim."

Sheets containing "The Four Questions" and Passover information were distributed to each student. Rev. Kantor is teaching a number of Passover melodies at the weekly assembly.

Mrs. Citron, in charge of the Keren Ami, announces that we are far ahead of the amount collected during the previous year.

IVRIAH MEETING APRIL 17th

On Monday evening, April 17th, at 8:30 o'clock, Ivriah, the Women's Division of Jewish Education, will hold a large meeting at the Brooklyn Jewish Center. Mr. Bernard Semel will be the guest speaker. A fine musical program is being provided. All welcome.

INSTITUTE OF JEWISH STUDIES

Because of the Passover holiday, there will be no session in the Institute of Jewish Studies for Adults on Tuesday evening, April 4th, Thursday evening, April 6th, and on Tuesday evening, April 11th. All sessions will resume on Thursday, April 13th.

HEBREW AND SUNDAY SCHOOL NOTES

The members of the Center and the parents of our school children will be happy to learn that the pupils of our Hebrew and Sunday Schools were awarded a banner by the Jewish National Fund of America for having collected over \$200 on Flag Day. Out of the 350 schools in the Metropolitan District only 13 received a banner. The amount collected by our schools was \$282. The banner is displayed in our school office.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to the following:

Mrs. Lena Boskowitz of 278 Troy Avenue on the marriage of her daughter Sylvia to Mr. Morris Lazarus on March 25th.

Mr. and Mrs. Sol Sussman of 985 Park Place who announced the engagement of their son Irving to Miss Yvette L. Levey.

Mrs. Fred Wohl of 1400 Union St. on the occasion of the marriage of her son Irving to Ruth Horowitz on Thursday evening, March 23rd.

PERSONALS

Rabbi Levinthal was one of the speakers at this year's Jewish Institute on Marriage and the Family held at the Free Synagogue in New York. On March 14th, he spoke on the subject, "The Jewish Law of Marriage and Divorce."

Mr. Mordecai Halevi of our Hebrew School staff has a very interesting article on the subject of "Progressive Principles in Jewish Education" in the February issue of *Ha-Chinuch Ha-Ivri*, a Hebrew quarterly dedicated to Jewish education.

Miss Irene Bush of the Hebrew staff of our Center Academy has a very fine article on the subject of "Palestine as a Dramatic Theme for our School" in the February issue of *Tekumah*, a magazine sponsored by the Jewish National Fund.

CLUB NOTES

The Junior League held an "Information Please" program on March 16th.

The Inta-League held a discussion on the London-Palestine Conference on March 6. The monthly open meeting was held on March 4th.

The Hakoach Club debated against the Young Israel of Eastern Parkway on March 19th on the question, "Resolved, that Palestine is the Only Possible Jewish Homeland." The Hakoach club was represented by Ephraim Goldberg, Juddy Klein, and Buddy Lowenfeld.

The Center Club is preparing for an oratorical contest on "Great Jews" in April.

The Maccabees and Vivalets held a joint meeting on March 11th, devoted to a program of games. The Maccabees are planning a Passover party for the near future.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

NEW ADDITIONS TO LIBRARY

The Pentateuch and Haftorahs—Dr. J. H. Hertz
Address Unknown—Keysmann Taylor
A Peculiar Treasure — Edna Ferber.
Philo—Norman Bentwich
Betrayal in Central Europe—Gedye East of Eden—I. J. Singer
Island Within—Ludwig Lewisohn
Forever Wilt Thou Love—Ludwig Lewisohn
Anti Duhring—Frederick Engels
Socialism—Frederick Engels
Inside Germany—A. C. Guzesinski
Humorous Tales—S. M. Neches
What We Jews Believe—Dr. S. S. Cohon
The Responsa of Solomon Luria—Dr. H. Hurwitz

PASSOVER GYM AND BATHS SCHEDULE

The Gym and Baths Department will be open for women on Monday, April 3rd from 10 A.M. to 1 P.M. and for men from 1 P.M. to 5 P.M. It will be closed on Tuesday and Wednesday, April 4th and 5th, and will reopen on Thursday, as per usual schedule.

This department will also be closed for the concluding days of Passover, Monday and Tuesday, April 10th and 11th and will reopen on Wednesday morning at 10 A.M.

SPEEDY RECOVERY

Our best wishes for complete and speedy recovery are extended to the following:

Mrs. Joseph Feldman, who recently met with an automobile accident and is now at the Beth Moses Hospital.

Miss Sylvia Ginsberg, daughter of Mr. and Mrs. Moses Ginsberg who is confined at the L. I. Medical College Hospital.

SABBATH SERVICES

Kindling of candles at 6:01 o'clock. Friday evening services at 6:00. Sabbath services, Sedre Tzav (Shabbos Ha-Gadol) will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 4:45 o'clock.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Askinas, Irving
Clothing Unmarried
Res. 829 - 46th St.
Bus. 105 Fifth Ave.
Proposed by Ben Gunther
Barash, Meyer
Leather Unmarried
Res. 734 E. 49th St.
Bus. 122 Fifth Ave.
Proposed by Samuel J. Meisel
Halperin, Emanuel
Real Estate Unmarried
Res. 654 St. Marks Ave.
Bus. 1797 Pitkin Ave.
Proposed by Joseph M. Schwartz
Herlands, William B.
Commr. of Investigation Married
Res. 41 Eastern Parkway
Bus. 2 Lafayette St.
Proposed by Joseph M. Schwartz
Kuflik, Miss Ruth E.
Res. 609 Empire Blvd.
Proposed by Mrs. Aaron Kuflik
Israel, Miss Miriam
Res. 1212 Lincoln Place
Mermelstein, Ezra
Confectioner Unmarried
Res. 1402 Avenue K
Bus. 80 York St.
Proposed by Samuel J. Meisel
Rosenberg, Joseph
Underwear Unmarried
Res. 60 Clarkson Ave.
Bus. 15 East 32nd St.
Proposed by Ben Gunther

First Brooklyn Lecture by

ZALMAN

SCHNEIR



Distinguished Yiddish-Hebrew Poet and Author, one of the foremost Jewish novelists of today.

**THURSDAY, APRIL 6th
at 8:30 P.M.**

Mr. Schneir will speak in Yiddish on "FIFTY YEARS OF HEBREW AND JEWISH LITERATURE"

Tickets of Admission Now on Sale
50c and 35c

DUTCH SUPPER and BRIDGE

Arranged by the SISTERHOOD of the Center

SATURDAY EVENING, APRIL 22nd

•
Proceeds to the United Jewish Appeal

•
Subscription — \$1.00

Tickets May Be Obtained from the Chairman, MRS. MARTIN M. KAFKA

President 3-4776

**LAST CALL FOR
RESERVATIONS
for the
PASSOVER SEDORIM
which will be held
at the Center
On Monday and Tuesday
Evenings, April 3rd and 4th**

The Seder Services Will Be
Conducted by
RABBI LEVINTHAL
who will be assisted by
REV. KANTOR

Price — \$3.50 per dinner
Children under Thirteen Years of
Age Half Rate

MEMBERSHIP SOCIAL MEETING

TUESDAY EVENING, APR. 18th
at 8:30 o'clock

The meeting will be followed by a
program of entertainment arranged by
the Social Committee. Refreshments
will be served.

Admission limited to Center members,
men and women

Schwartz, Philip
Leather Unmarried
Res. 1550 Sterling St.
Bus. 122 Fifth Ave.
Proposed by Samuel J. Meisel

Stark, Lawrence
Cotton Goods Unmarried
Res. 693 Montgomery St.
Bus. 42 E. 12th St.
Proposed by Samuel Stark
and Morris Groden

Strugatz, Isidore
Printing Married
Res. 70 Somers St.
Bus. 21 E. 4th St.
Proposed by Isador Lowenfeld
and Joseph Brown

The following have applied for re-instatement in the Brooklyn Jewish Center:
Cohen, Samuel
Attorney Married
Res. 170 New York Ave.
Bus. 26 Court St.
Proposed by Benjamin Martz

Lapof, Simon J.
Poultry Married
Res. 1193 Carroll St.
Bus. 205 Delancy St.
Proposed by Louis J. Gribetz

Shorin, Abraham
Tobacco Married
Res. 578 Montgomery St.
Proposed by Irving Lurie

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the receipt of gifts from the following:

Library
Abraham Feit
Mark J. Goell
Harry Paltzik
Leo Rosenson

Taleisim

Isaac Levingson in honor of the birth of a grandson on March 10th.
Mrs. Lena Boskowitz donated children's taleisim in honor of the marriage of her daughter, Sylvia.

PESONALS

Rabbi Levinthal was honored by the request to preach the sermon at the Special Prayer Service held by the entire Rabbinate of Greater New York, at the Spanish Portuguese Synagogue, in Manhattan, Thursday morning, March 30th. All the rabbis, Orthodox, Conservative and Reform, joined in this service, which marked the inauguration of the community's Emergency Campaign of the United Jewish Appeal.

PROBLEMS OF MARRIAGE AND THE FAMILY

will be discussed

AT THE CENTER

On Four Monday Evenings
Beginning April 17th
at 8:15 P. M.

MONDAY, APRIL 17th
The Crisis in Marriage and Family Life

Dr. Sidney E. Goldstein
Associate Rabbi, Free Synagogue

Biological Foundations of Marriage
Dr. Hannah Stone

Director, Clinical Research Bureau;
Associate, Miss Margaret Sanger

MONDAY, APRIL 24th
Intermarriage—A Problem in Adjustment
Dr. David de Sola Pool
Rabbi Spanish Portuguese Synagogue

Psychological Foundations of Marriage
Dr. I. T. Broadwin
Distinguished Psychiatrist and Lecturer

MONDAY, MAY 1st
The Jewish Concept of the Family
Rabbi Leon Lang
Director, Newark Jewish Inst. on Marriage and the Family

The Economic Foundation of the Family
Dr. Maurice Karfiel
Director, School for Jewish Social Work of New York

MONDAY, MAY 8th
The Problem of Divorce
Rabbi William F. Rosenblum
Rabbi Temple Israel, N. Y. C.

The Legal Foundation of Marriage
Hon. Jacob Panken
Judge Domestic Relations Court

Question Period at the Close of Each Session

Admission Free to All

MOSES GASTER

(Continued from page 3)

Last year, when the Jewish Theological Seminary of America celebrated its fiftieth jubilee by conferring honorary degrees upon the world's noted Jewish scholars, Dr. Buchler was one of those selected to be honored.

Israel is richer because of the lives of these men. Their memory will ever remain a blessing and an inspiration to all who still believe that Jewish scholarship and Jewish service are the highest ideals of Jewish life.

—I. H. L.

PASSOVER, AND THE PHARAOHS OF OUR DAY

IT seems incongruous for the Jew to celebrate today the festival of Passover, symbolizing as it does our emancipation from the bondage of Egypt. How can the Jew rejoice because of the gift of freedom at a time when millions of his brethren find themselves once again under the lash of new Pharaohs, in modern Egypt, and under a bondage far more cruel and savage than the bondage in those ancient days?

And yet, that is the very strength of the Jew. It is this gift that gave him strength in his darkest period, and that enabled him to hope and to trust in the coming of a new and better day. "This year we are slaves, the next will see us free men!" No matter how dark the horizon was these words were uttered with a supreme faith and in an almost superhuman confidence. And that faith gave him the will to live and to strive for liberation.

Let us not lose that faith. Without it we are lost; with it no Pharaoh—ancient or modern—can destroy us. Though the world today is filled with cruelty and barbarism, though nations pride themselves in their inhumanity, though millions of human beings have driven from their lives all that is divine and boldly reveal the beast within them, we shall not lose our faith in the ultimate triumph of all that is good and noble in life. Yea, this year we and all mankind are in the throes of bondage. May the coming year find the shackles of this new enslavement broken, and may it usher in an era of peace and freedom, justice and liberty for all mankind.

—I. H. L.

CONCLUDING PASSOVER SERVICES

The services for the concluding days of Passover will be held on Sunday and Monday evenings, April 10th and 11th at 6:20 o'clock and on Monday and Tuesday mornings at 8:30 o'clock.

Memorial services will be held on Tuesday, April 11th, at 10 A.M.

DUE to the intervening Passover Holiday the Bulletin will not be published on Friday, April 7th. The next issue will appear Friday, April 11th.

CHILDREN'S PERFORMANCE

SUNDAY, APRIL 9th, at 2 P. M.

PROGRAM

MARSHAL MONTGOMERY

Ventriloquist

THE GREAT DAGMAR

Magician

THE SONIA STILLER DANCING SCHOOL

Entertainment

Admission Free

Apartments Luxurious

THE COPEY PLAZA

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MARMALADES

SHELLED NUTS

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Prices: Most Reasonable

The Union of Orthodox Congregations and Prominent Rabbis guarantee their being Strictly Kosher.

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WE CARRY A COMPLETE LINE OF PALESTINIAN PRODUCTS

JEWISH NEWS IN REVIEW

(Continued from page 11)

active and join with others for the purpose of safeguarding freedom of teaching and publication was the response of Prof. Albert Einstein to a questionnaire of the Lincoln Birthday Committee for Democracy and Intellectual Freedom. Dr. Einstein said: "Freedom of research and the assurance that its fruits will be applied depend on political factors. Scientists can influence this development not as scientists but only as citizens. It follows, therefore, that the scientist has the obligation to be active in political matters which bear upon these aims. He must have the courage both as teacher and publicist."

* * *

Immediately preceding Hitler's absorption of Czechoslovakia, 3,000 Jews of that country were fortunate enough to depart for Palestine, where they intend to settle. Each of these individuals possessed the minimum capital of \$5,000 required of every immigrant. They plan to utilize this money to open factories which will give employment to Palestinian workers.

* * *

The Gestapo has imposed a fine of 100,000 marks on the Jewish Burial Society in Berlin, because its hearse, conveying the coffin of a deceased Jew to the Jewish cemetery, passed Alexander Platz, one of the areas prohibited to Jewish funeral processions.

* * *

The Japanese government has announced that it will not pursue a policy of discriminating against Jews entering the country. No one will be barred from Japan because of religious beliefs. It is said that the motive for this attitude is to prevent an excessive spread of German influence and propaganda in Japan.

* * *

That fraternal bodies, *landschaft* groups, labor organizations, synagogues and mutual aid associations of American Jewry should impose upon each of their members a tax of \$1.00 for the H.I.A.S. emergency fund was the suggestion made by Abraham Herman, president of the Hebrew Sheltering and Immigrant Aid Society.

* * *

Over \$300 was donated by the members of the Cincinnati Lodge of B'nai B'rith to St. Mary's Catholic Hospital

in Cincinnati. The hospital had undertaken a campaign to raise funds for the continuance of its work among the poor of every race and creed in that city.

* * *

In a comprehensive and informative article published by the American Economic Committee for Palestine, it is asserted that Palestine can easily absorb 100,000 immigrants annually.

* * *

Dr. Heinrich Bruening, who was Chancellor of the German Reich immediately prior to Hitler's accession to that office, has been appointed Professor of Government at Harvard University. Dr. Bruening will occupy the Chair in Government created at the University through a gift of \$2,250,000 made by the Jewish philanthropist, Lucius N. Littauer.

* * *

Recognizing the serious linguistic and social problems which confront refugee Hebrew scholars and rabbis now in America, two of the outstanding Jewish Rabbinical schools of learning are enlarging their scope of educational activities in order to meet this newly-created emergency. A course in retraining for the rabbinate is being offered to all rabbis from abroad who wish to attend the classes offered by the Jewish Theological Seminary of America in New York City. Twenty exiled rabbis are now in the classes in English vocabulary, composition, and diction conducted at the Seminary by a teacher from the W.P.A. Adult Education Division.

* * *

Zionists in the United States launched last week the 1939 Shekel campaign under the slogan: "*Register in Defense of Palestine!*" The Shekel is the token of affiliation with the World Zionist Organization on the basis of which one is entitled to participate in the election of delegates to the World Zionist Congress. In view of the present precarious political situation of the Jews in Palestine which has arisen as a result of the unsuccessful Arab-Jewish Conferences in London, it is sought to obtain a registration of at least one million names in support of the Zionist position.

Strengthening of the joint anti-Semitic policies of the Nazi and Italian governments was manifest by the appearance of their respective leading Jew-baiters, Julius Streicher and Robert Farinacci, at an anti-Jewish rally in Berlin recently. Farinacci attacked the Catholic Church for its condemnation of the Italian program against the Jews and Streicher warned German Jews that the burning of synagogues and plundering of Jewish establishments in the November pogrom was "just a little test."

A MASTER OF HEBREW VERSE

(Continued from page 6)

in his early days to his love poetry. Critics were wont to distinguish between Bialik, Tschernichovsky and Schneir on the basis of their erotics. To Bialik love had a religious sanctity. Tschernichovsky approached it with highly cultured human delicacy. For young Schneir it was a natural phenomenon that was to be experienced and described with the frankness of the Song of Songs, if not with its refreshing naivete, tenderness and wholesomeness. Love was one of life's most poignant experiences, but was no more sacred or permanent than many another tragic or joyful moment.

* * *

There is some indication that the poet is finally beginning to develop some kind of a coherent philosophy towards life. At present it resembles very closely the attitude expounded by Bertrand Russel in his essay "The Freeman's Worship." What its ultimate form will be none can venture to say, for who can foretell what depths of insight and powers of expression Schneir will yet attain? Distinguished as his work has been up until now, all who know him feel that greater achievements are in the offing.

In contemplating Schneir's works and his visit to our shores one cannot but feel saddened at the thought that our community is spiritually so completely unprepared to receive him. We hope, however, that the warmth and sincerity of our hospitality will compensate for our lack of intellectual appreciation and that our blessed land and our otherwise virile community will stimulate in the poet a new faith in Israel, in mankind and in God.

"JUST BETWEEN OURSELVES"

(Continued from page 4)

quiry, but haven't yet found the answer. The number that has been guessed for me by Brooklyn communal leaders is so woefully insignificant in comparison with the number that many Orthodox Jews ought normally to require, that I blush to put it on paper.

The truth of the situation, as I have observed it during the seven years of my ministry in Beth Elohim, is somewhat terrifying; or, perhaps it is only pathetic. The truth as I have observed it is that "the trend" in Brooklyn Jewry is neither against Reform Judaism, nor against Conservative Judaism, nor against Orthodox Judaism.

The trend in Brooklyn is *away from the Synagogue*.

Why?

Perhaps my judgment is all wrong. You have served Brooklyn Jews for upward of a quarter of a century and during this whole period we have under review.

Can you analyze the situation for me, and give me the answer?

ISAAC LANDMAN

From Dr. Levinthal

My Dear Rabbi Landman:

I received your interesting letter of the 13th, and I must apologize to you for my delay in answering. It reached me in the midst of a rush of work, but I am making time in order to reply to it in detail.

I was happy to see that the humble thoughts to which I gave expression in my column in the *Center Review* were read not only by our own members but by people outside of our ranks. It is encouraging to note, as you remark, that "the written word still has power." It is that faith that prompts us to issue our *Review*, as we feel that we must use every effort,—the written as well as the spoken word, to bring to our people a clearer understanding of the problems and duties of Jewish life.

I want to assure you at the outset that my observations on the trend of Reform Judaism in Brooklyn and throughout the land did not imply that I feel that all is well in the Orthodox or in the Conservative ranks. In the February issue of the *Review* I had occasion to refer to some of the weak spots in the Conservative movement and the attempts that we are making

to remedy them. The one fact, however, that cannot be denied, and that I wanted to emphasize is, that Conservative Judaism in America is on the upward swing, whereas Reform is definitely on the downward path.

Now as to your correction of the "three erroneous impressions" which seem to have been in my mind when I penned that intimate chat with my readers. I must say that I think it would be mere quibbling to enter into any serious discussion as to their validity. It undoubtedly is true that none of the announcements issued by the Congregations employed the phrase "it was found necessary." But no one would expect any congregation to publicly make that admission. It is an experiment. But experiments of this type are not made when there is no need for them.

If Temple Emanuel and Temple Beth El, the two leading Reform Temples not only in New York but in the country, would have found their Temples crowded on the Sabbath or even on Sunday mornings, if their schools had been filled to capacity, if their membership felt that their Temples were having a direct influence on their lives, do you think that either congregation would have dared to propose a merger of the two, and to keep that impressive building on Fifth Avenue and 76th Street idle? Of course not! They undoubtedly would have resented any one suggesting to them that "it was found necessary" to merge the two into one. Perhaps in their case, too, it was but an experiment! If the two leading Reform Temples in Brooklyn (which really represents three — as the Keap Street Temple had already been merged with the Union Temple) had found their institutions functioning to capacity, with throngs eager to satisfy their hunger for Jewish knowledge and Jewish inspiration within their walls, could anyone have dared to suggest such an experiment? The answer is self-evident.

Nor do I want to enter into a discussion as to the validity of your second and third corrections. Merely "holding their own," after an existence of almost three quarters of a century is in itself an admission of regress not progress. And as for gaining adherents from the groups usually de-

signated as Conservative and Orthodox,—that is understandable. From what other sources could you gain adherents? All Reform Jews were originally either Orthodox Jews themselves or children of Orthodox Jews. The point at issue is that this gain is relatively very insignificant compared to those rapid gains that Reform used to make from the same sources thirty or forty years ago, when Reform was actually in the ascendancy. You yourself may recall that when you were assistant Rabbi to Doctor Joseph Krauskopf in that leading Reform Temple of my home town, Philadelphia, about thirty-two years ago, many of the immigrant Jews of "down town," as soon as they achieved wealth and aspired to social position, rushed to become members of the Temple.

But that rush in Philadelphia, and in every other city in America (including Brooklyn), has stopped. Why? Because the immigrant Jew, now fully Americanized, has found himself religiously. He desires to associate himself with a religious institution which takes into account the new environment of America, but which at the same time remains true and faithful to the very heart of our ancient tradition. That is why Reform doesn't gain. That is why, too, to be perfectly frank, the old type Orthodox group doesn't gain. And that is why Conservative Judaism and what is sometimes called Modern Orthodoxy does gain.

As to your correction that the past twenty years have witnessed the founding in Brooklyn of two new Liberal congregations,—you will forgive me if I do not take it seriously. We were speaking of large, active and influential groups. If you consider Temples of that type, then I could have mentioned the establishment not of dozens but literally of a hundred such congregations, both Orthodox and Conservative, within the same span of time.

To come now to your main argument. I certainly agree with you that the religious life of Brooklyn Jewry is not what, ideally it ought to be. If every Jew in our borough were affiliated with the Synagogue there would undoubtedly be need for many more synagogues than there are today. And I believe that every Rabbi, of all groups, is laboring with heart and soul towards the realization of that ideal. But that evades the issue that is before us. Nor are the figures you

present more convincing in strengthening your views. Before 1920 the Brooklyn Jewish population, you say, was about a quarter of a million and today it is approximately 1,000,000. But let us analyze these figures a little more closely. Before 1920 we had in Brooklyn a quarter of a million Jews, three large, influential and old Reform Temples. Today with almost a million Jews, these three have become two,—and now these two have made an experiment which really makes the two serve as one. Before 1920, there were only two or three small, uninfluential Conservative synagogues or Temples. Today, in a span of nineteen years you have the largest Synagogue Centers in every part of Brooklyn, and at least 15 or 20 influential, active, fully alive, fully functioning Conservative Synagogues and Temples. Which, then, would you designate as having made progress, and which would you say is on the definite decline?

You note I do not speak of the extreme Orthodox group. I have not the exact figures before me, but from my personal knowledge I can state that at least 25 or 30 new synagogues have been founded by this group in the period of time under consideration. True, not enough; but it does mean some progress. That there hasn't been more progress is, as I have already pointed out, due to the fact, that the Orthodox congregations have not adopted the viewpoint or philosophy that is the basis of Conservative Judaism.

You surely realize that the Conservative movement is comparatively a young movement. It started with the advent of Professor Schechter to America. You recall the famous saying of Schechter that he came to America a generation late, for Reform had the advantage of an earlier start, of at least a full generation. Yet anyone who studies the facts objectively can tell the rate of progress between these two wings. Of course, most of the adherents of the Conservative philosophy came from the Orthodox group, though, lately especially, a number came also from the Reform group. But how, after the above analysis, you can say that "the record of Conservative Judaism is certainly not better than that of Reform" is beyond my humble understanding.

Now I may add, what you undoubtedly know, that my analysis applies not only to Brooklyn but

throughout America. Philadelphia, Baltimore, Washington, Boston, Chicago and nearly every other city can tell you *almost* the same tale. While the old Reform Temples in those communities have not merged as they have in Brooklyn and are still there as they were thirty or fifty years ago, very, very few new ones, if any, have appeared during this span of time. On the other hand, nearly every one of the Synagogues, Temples and Centers that have been established in these communities — as hundreds have been established throughout the land in the last 25 years—are of the Conservative type.

You want to know the reason why? To us the answer is quite simple. The intelligent Jew who thinks of religious values sees the inadequacy of Reform, the false premises upon which it was founded a century ago by those who were blinded by the new, short-lived freedom. He wants the retention of all the vital links that will bind him and his children to his people's past. At the same time he recognizes the truth that historical Judaism always found a happy harmony between the old and the new. That harmony he sees in Conservative Judaism.

I am not as convinced as you are that "the trend in Brooklyn is *away from the Synagogue*." I am ready to admit that the Synagogue could have made *greater* progress than it did. But that there is a trend *away* from the synagogue is absolutely contrary to the facts as I see them. I do not like to speak of my own Center in terms of praise, but an institution that can attract week in and week out congregations that tax the capacity of the Synagogue, not only on Friday nights, but, in a large measure, also on Sabbath mornings, that can influence large numbers of men and women to take serious courses in the Hebrew language, Jewish history, Jewish religion, Talmud and Bible, can not join in a complaint that the trend is away from the synagogue. Our experience, I am happy to say, is enjoyed in some degree by many of the Conservative synagogues in our Borough.

I have travelled a great deal throughout America. I have visited numerous communities, and carefully studied the Jewish life in all of them. I have not found the trend in Brooklyn any different from the trend in all of these cities. The same story seems to apply to all of them. Those Synagogues that are alive to their

function, that keep in tune with the yearnings, the ideals, the aspirations, of *k'lal Yisrael*, of all the Jewish people, that endeavor to give to the people what the people instinctively crave for—a Jewish message on the vital problems that confront them, a message that is based on Jewish knowledge and not simply spoken editorials on current events, such Synagogues find that there is no trend away from them. There is definitely, in every community a trend away from those Synagogues and Temples that have divorced themselves from Jewish life, from Jewish content, from the Jewish past and from the living Jewish present and future.

But it is hardly necessary for me to go to these lengths to prove the validity of my analysis. All you have to do, dear colleague, is to read the detailed reports or the addresses and discussions at the last few conventions of the Union of American Hebrew Congregations, especially by its lay delegates, and you will see how the leaders in the Reform group are becoming seriously concerned, nay, alarmed, not only at the lack of progress in this group but at the definite downward trend which they clearly note — and which, to their credit it must be said, they are now trying with all their resources to check. And again, to their credit it must be said, that they are not content merely to explain or to rationalize this lack of progress, but are beginning to confess their past mistakes and to plead for a *return* to old Jewish values in Jewish ritual, in Jewish music, in Hebrew teaching, and in the re-introduction of many of the life-giving ceremonials and observances both in the synagogue and in the home.

In this, too, you see the direct, and certainly the indirect, influence of the philosophy of Conservative Judaism not only upon its own adherents but also upon the followers of Reform Judaism.

ISRAEL H. LEVINTHAL

A NEW ENGLISH MIDRASH

THE publication of a translation of the Midrash, the homiletic commentary on the Bible, has been announced by the Soncino Press in England, which is also publishing a translation of the Talmud. This Midrash comprises ten volumes, and contains introductions, notes and glossary.

JUDAISM AND DEMOCRACY

(Continued from page 8)

such ideas as these:

"To depend upon the will of a man is slavery."

"God leaves to man the choice of forms of government, and those who constitute one form may abrogate it."

"Abraham and the Patriarchs were not kings."

"There was no shadow of a paternal kingdom amongst the Hebrews, nor precept for it."

"All just magisterial power is from the people." (And to prove this point Sidney refers to Biblical characters mentioned in Hebrew Scriptures.)

"The liberties of nations are from God and nature, not from kings."

"The liberty of a people is the gift of God."

"Virtue only gives a natural preference of one man above another, or reason why one should be chosen rather than another."

Concerning the rulers of Israel who fulfilled the divine law, he states: "Such as were the instruments of the like deliverances amongst the Hebrews as Moses, Othniel, Ehud, Barak, Gideon, Samson, Jephthah, Samuel, David, Jehu, the Maccabees, and others, have from the Scriptures a certain testimony of the righteousness of their proceedings, when they neither would act what was evil, nor suffer more than was reasonable."

This was characteristic in their seeking to relieve sufferings under tyrants.

As for ideal freemen, Sidney states: "But we cannot find a more perfect picture of freemen, living according to their own will, than in Abraham and Lot. They went together into Canaan, continued together as long as was convenient for them, and parted when their substance did so increase that they became troublesome to each other. In like manner Ishmael, Isaac, and Abraham's six sons of Keturah..." For the principle of fraternal equality was here lived up to when Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, for we are brethren."

Concerning kings and judges, chosen by general assembly Sidney tells us that "Those who have a right of choosing a king, have the right of making a king. For the words *whom the Lord shall choose* has no other signification than that the people resolving to have

a king and following the rules prescribed by his servant Moses, He would direct them in their choice."

The king's powers were limited by law. He was forbidden to multiply gold and silver. He was admonished not to raise his heart above his brethren. Every Israelite might be chosen. To the people was left the liberty of electing and instituting anyone of their brethren as ruler.

"David therefore was not king till he was elected and those covenants made; and was king by that election and covenants."

As for kingship in general in ancient Israel, Sidney says: "Philo imputes the institution of kingly government, as it was in Israel, neither to God, nor His word, but to the fury of the sinful people . . . Abarbanel says it proceeded from their delight in the idolatry to which their neighbors were addicted, and which could be upheld only by a government, in practice and in principle, contrary to that which God had instituted . . . Maimonides frequently says the same thing, ground upon the words of Hosea, *I gave them kings in my wrath*, and whoever will call that a divine institution, may give the same name to plagues or famines, and induce a necessity incumbent upon all men to go and search the one where they may find it; and to leave their lands for ever uncultivated . . . I may safely say, the Hebrew kings were not instituted by God, but given as a punishment for their sin, who despised the government that he had instituted. And the above mentioned authors agree in the same thing, calling the people's desire to have a king, furious, mad, wicked and proceeding from their love to the idolatry of their neighbors, which was suited to their government; both which were inconsistent with what God had established over his own people."

Sidney's view, in contradistinction to the rabbinical interpretation that the Israelites were commanded to choose a king, is that the Israelites were not expressly commanded by precept to make a king, for there is no example that they did so as long as they continued to be obedient to the word of God. Nor is there anything from which we may reasonably infer that "*they ought to have done it.*" The seventeenth chapter of Deu-

teronomy only gives instructions, says Sidney, as to what manner of king they should make, "*if they desired to have one.*" Thus Moses, Joshua, the Judges had no power of kings. They did not transmit their power to their children. Theirs was not based upon the power of hereditary succession. The basis of the power to rule rested on virtues discovered in those raised by God to deliver the nation in the time of their distress; which being done, "*their children lay hid among the rest of the people.*" Thus the dignities of such judges as Jephthah, Othniel, Ehud, Shamgar, Samson and Gideon "were not inherent in their persons, or families, but conferred upon them." This was not done so that they might be exalted in riches and glory but that "*they might be ministers of good to the people.*" The dignity of the Hebrew judges certainly differed from that of a king. For did not Hosea (13:11) declare in God's name, "*I gave them kings in my anger, and took them away in my wrath,*" and (*ibid*, 8:3), "*Israel hath cast off the thing that is good . . . the enemy shall pursue him. They have set up kings but not by me; and princes, but I know them not.*" Thus Israel's government was ordained by God for them. But what is more striking in the Hebrew state is that one finds a threefold division which closely parallels our form of government: the executive, judicial and legislative branches. Says Sidney: "We shall easily find that it consisted of three parts, besides the magistrates of the several tribes and cities. They had a chief magistrate, who was called judge or captain, as Joshua, Gideon and others;—a council of seventy chosen men (*Numbers 11:16*), and general assemblies of people."

Concerning the "assembly of people," he adds that it was so common that none can be ignorant of it, but such as never looked into the Scripture. This was the highest and most important action that would concern a people, even war and peace, and that not with strangers but their own people. When Phineas, son of Eleazar was sent to investigate the request of two and one-half tribes to settle east of the Jordan, the conclusions were arrived at through democratic procedure.

"This democratical embassy," Sidney wrote, "was democratically received; it was not directed to one man, but to all the children of Reuben, Gad

and Manasseh, and the answer was sent by them all; which being pleasing to Phineas and the ten that were with him, they made their report to the congregation, and all was quiet."

This democratic principle of popular assemblies was carried out throughout Israel's history. "Joshua being dead, the proceedings of every tribe were grounded upon counsels taken at such assemblies among themselves for their own concern." In the choice of Saul, God even advised, "*Hearken to the voice of the people.*" David's election, Rehoboam's rejection, also testify to this fact. Says Sidney: "These actions considered by themselves, Calvin might have given the name of the Hebrew government democracy." The supreme power rested in these general assemblies. The Sanhedrin remained permanent and aristocratic. For Sidney maintains that "men living under popular or mixed governments are more careful of the public good than in absolute monarchies," and "there is no assurance that the distempers of a state shall be cured by the wisdom of a prince," that "a monarchy cannot be well-regulated unless the powers of the monarch are limited by law." Scriptures limited the power of the king (Deut. 17:16-20) and saw the necessity of setting bounds to those who are placed in the highest dignities. Moses seemed to have had as great abilities as any man that ever lived in the world, but he alone was not able to bear the weight of government, and therefore God appointed seventy chosen men to be his assistants. This was a perpetual law of Israel; and as no king was to have more power than Moses, or more abilities to perform the duties of his office, none could be exempted from the necessity of wanting the like helps."

The king must never lift his heart above his brethren and Josephus, paraphrasing upon the place, says, "he shall do nothing without the advice of the Sanhedrim; or if he does they shall oppose him." Thus did Zedekiah say to the princes (Jeremiah 38:5), "... for the king is not he who can do anything against you."

We have already referred to Sidney's praise of the kings of Judah in citing Maimonides on that point. But when he speaks of the kings of Israel, he condemns them in the words of Maimonides. For they were: "*superbi, corde elati, et spretiores legis, nec iudicabant, nec judicabantur*," — proud, in-

solent, and contemners of the law who would neither judge nor submit to judgment as the law commanded. The fruits they gathered were suitable to the seed they had sown. Their crimes were not left unpunished; they who despised the law were destroyed without law; and when no ordinary course could be taken against them for their excesses, they were overthrown by force, and the crown within the space of a few years was transported into nine several families, with the utter extirpation of those that had possessed it."

We are nearing the end of our discussion of Sidney's views, views which influenced the founders of our government during the eighteenth century. These leaders took counsel together in their deliberations before the Revolution in their respective assemblies, during the war in the Continental Congresses, and after the Peace of Paris in their Constitutional Conventions.

For as Sidney says: "Wise and good men will with Moses say to themselves, *I cannot bear the burden*, and every man who is concerned for the public good, ought to let fools know, they are not fit to undergo it, and by law restrain the fury of such as will not be guided by reason . . . Kings, not being fathers, nor excelling others in virtue, can have no other just power than what the laws give . . . And if the people of Israel could erect, and pull down, institute, abrogate, or transfer to other persons or families kingdoms more firmly established than any we know, the same right cannot be denied to other nations . . . The Kings of Israel and Judah were under a law not safely to be transgressed."

Thus Samuel did not describe to the Israelites the glory of a free monarchy, but the evils the people should suffer, that he might divert them from desiring a king. And finally after discussing Samuel and the careers of the kings of Israel and Judah, Sidney sums up by saying: "That which is not just is not law; and that which is not law ought not to be obeyed."

No wonder then that Charles II did not object to republican Algernon Sidney's losing his head. For what Sidney advocated in a sense corresponds to what Gilbert Murray wrote recently in his "Liberality and Civilization" when he referred to the Mason's statement that "no state or po-

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lity can prosper unless the groundwork is moral," that humanity is an international program and is "a new word for the old love of fellow-men."

As for us today, Jews must determine for themselves whether or not the respective governments under which they live throughout the world are based upon a moral and just groundwork. The founding fathers of this country discovered it in democracy after closely scrutinizing the Hebraic constitution. And Judaism has always taught that the "law of the land is Law" whenever it does not conflict with religious law and with the religious ideals of liberty and justice. It deplores modern racialism, for "all men are created in the divine image." It believes in equality before the law, for there shall be one law for the Israelites and stranger "who dwells in thy midst"—(*mishpat ehad.*) And with Jeremiah they affirm his counsel to the exiles, "and seek ye the peace of the city whither I have caused you to be carried away captive and pray unto the Lord for it; for in the peace thereof shall ye have peace." Nor do we overlook the advice of Rabbi Hanina, the Vice High-Priest, who said: "Pray for the welfare of the government, since but the fear thereof men would swallow up each other."

Judaism has been democratic in its ideals of fostering universal public education, in ascribing the highest compliment to a ruler in these words, "He did what was right in the eyes of the Lord." And Abbott, in describing the rights of man and our social duties as citizens in a democratic society, finds them most comprehensively and most concisely formulated in the Ten Commandments. There is enough in Jewish tradition, therefore, for Jews in America to guide themselves in democratic ways, — in the spirit of our religion and according to the best of our tradition.

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